stered No. R. 414.

LIBRARY

THE BURMA NEWS

FEBRUARY, 1936

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

RELIGIOUS BOOKS AT QUARTER PRICE OR LESS

	Rs.	a.	p.	Rs.	a.	p.
The Present Days Summons, John R. Mott	9	8	0			
The Rural Community and the School, Krishniya	2	2	0			
The Price of Power, J. Stuart Holden	2	4	0			
Pearls from Calvary, J. Farquharson Jones	3	4	0			
The Shorter Bible—Old Testament	10	8	0			
Lilies of Testimony, John Telfer	1	14	0			
The Book to Know, James MacConaughy	4	14	0			
A Book of Prayers, Girdlestone	1	12	0			
The Christ We Know, Gaebelein	3	0	0			
Christian Mission in Burma, Purser	2	1	0			
The Challenging Christ, J. C. Carlile	1	12	0			
A Chain of Prayers across the Ages, Fox	3	12	0			
The Holy Week, B. I. Bell	3	0	0			
The Invincible Jew, Harpord Powel	7	0	0			
Life Triumphant, W. W. Martin	2	0	0			
Winning the Crowd, Barker	2	0	0			
The Service of Christ	1	14	0			
The Uphill Road in India, Christlieb	3	0	0			
Taking Men Alive, Trumble	4	0	0			
The Significance of the Cross, Geo. H. Morrison	3	0	0			
Translation of Four Gospels, Montgomery	1	0	0			
The Indigenous Church, World Dominion	0	8	0			
The Three Half Moons, Boreham	4	12	0			
Christ the Lord, M. Intyre	4	8	0			
Chinese Twice Born, Scott	3	12	0			
Footsteps of the Master, Archd, Payne	1	12	0			
The Christ Life, A. B. Simpson	2	0	0			
Life Radiant, Canon Horsefield	2	4	0			
Paul Kanamori's Life Story	2	4	0			
In Christ, A. J. Gordon	1	14	0			
The Craft of Soul Winning	5	8	0			
An American Doctor at Work in India, Wanless	4	8	0			
The All-sufficiency of Christ, Mackintosh	0	12	0			
The Uncut Nerve of Missions, McAfee	4	12	0			
Meat in Due Season, Gaebelein	4	8	0			
Many Infallible Proofs, A. T. Pierson	1	12	0			
Mounting up with Wings, Northcote Deck	2	8	0			
Pathways to the Abundant Life, Culbreth	3	0	0			
Reality, John Holt	3	12	0			
Searchlights, John Holt	3	12	0			

NOW OFFERED AT ONE QUARTER PRICE IN OTHER COLUMN

THE

BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.
Subscription Rates: Single Copy with postage, Rs. 2/6, $0.75;
Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York

XLIX Rangoon, Burma, February, 1936 No. 2

As a Board Member Sees It!

the January meeting of the Governing body of Judson College. Rev. Emory Hunt, D.D. of the Foreign Mission Board was asked to sit with them and bring them essage as a member of the Board. As the basis of his remarks he read a letter ıtly received from Dr. Pierce which had been sent to each member of the Board. It e a profound impression on all who heard it, and Dr. Hunt was asked to come before Reference Committee at its opening session with the same message. The Committee that so challenging, so heart-searching a document should receive a wider circulation, with Dr. Hunt's approval, this letter, which he assures us represents the feelings of y member of the Board, is given herewith to the readers of the BURMA NEWS.

May its message re-kindle our faith in the God who is able to do exceedingly above ve dare to think. May we be led as individuals and as a Mission to a greater unity urpose in prayer, to a deeper consecration of ourselves to this glorious task and a e complete dependance upon our Lord and Master without whom we can do nothing.

LAKE HARRIET BAPTIST CHURCH,
EARLE V. PIERCE, PASTOR.
Residence: 10, Red Cedar Lane,
Minneapolis. Minnesota.
December 7, 1935.

ır Fellow-Bearers
of the Blessed Missionary Burden:

You came away from the Foreign Board meetings as I did, deeply ressed by that which appears to be a necessity; namely, to start ıghtering our missionary work in a most tragic way in this year of our r-fold celebration of one hundred years of blessing and growth. certainly do not have any wisdom above my brethren nor as ch along many lines; and I recognize that the wise thing has been done voting a quarter of a million retreat in the next three years — if nothing can be done.

But is there nothing else that can be done? Have we made all the eal we can make to the denomination both to its officiary and to its rches? I find everywhere I go that people either have no information or no conception of what this is we are facing. Are we going to let m wake up only after the fresh crucifixion of Christ in this debacle?

And then, *is there nothing God can do?* Has His name ceased to be Jehovah of *Hosts?* Must we cease using Carey's major slogan of "Expect great things from God?" Must we cease turning to the feeding of the 5000 for inspiration and instruction? Shall we repeat the materialism of Philip and Andrew and look only at the loaves and fishes and say, "What are these among so many?" or shall we be taught spiritual perception and look up to the Lord and say, "But what are all these people to thy power?" Jonathan said to his armour bearer, "It matters not to Jehovah to save by many or by few." We have glorified in that faith. Shall we have less? We have thrilled during the war to the French faith that led them to say at Verdun, "They shall not pass!" Have we not faith in God to say of our missionary tragedy, retreat, debacle, *"This shall not happen?"*

We say, "Nothing but a miracle can prevent it." Well, are we humanists? Is God through working miracles? Is He not "the same yesterday, to-day and forever?" He is working nothing less than miracles in some organizations to-day by which they are going forward. We say that we are just as truly a faith mission as any who call themselves such. Shall we not prove it? "The United Church of Canada has within the past eight years cut its mission force by half while the Sudan Interior Mission has trebled its staff."

Ever since I have been on the Foreign Board, I have felt the need of more intercessory prayer over specific problems. I have brought very little of what is needed to our great task, and least of all have I brought the spirit of prayer that is our chief need. We are expert in planning, but are we expert in prayer? I am not, but I want to be. And I have prayed that God would lead us all into a fresh exploration of this neglected country. Dr. Dawson said several years ago, "Prayer is the lost art of the Church." In the sense of praying problems through to victory, it seems to be.

Now I am either presumptuous or else guided of the Lord to make this appeal that we all ask God whether it is His will that Northern Baptists should do less world evangelism in the face of unprecedented opportunity than they have done — and the answer is in our hearts at once! — and then whether He will not, by a sovereign act of His grace, so work that not retreat, but rather that advance shall be made this coming year. *It is the very life of our churches that is at stake.* If the denomination lets us do what we have proposed, *it is doomed.* The foreign mission enterprise caused a real birth in Baptist life; shall it not now cause a re-birth? It will be either that or rapid decline and death. When our people asked me what kind of trip I had to New York, I replied, "I came back all covered with blood" — and it is the blood of Christ we are shedding in cutting off our missionaries!

If God could make Sennacharib leave Jerusalem when Hezekiah appealed to Him; if God could answer the faith of the prophet and rebuke the unbelief of the official who said, "If God should make windows of

aven, might this thing be," cannot God move upon our denomination to ve His work? Will He not, if we beseech Him?

Now, I am one of the least of the official force, but I can only cry to od each day, "Lord, do not let this dreadful thing happen!" Are you aying the same? Shall we not join hands and hearts in this fellowship intercession in the determination that this shall not happen, because it ght not, and in the faith of Isaiah 64:4 (R. V.) "For from of old men ve not heard, nor perceived by the ear, neither hath the eye seen a od besides Thee who *worketh for Him that waiteth for him.*"

In gratitute for my fellowship in the sevice with you, and in trust at God will do something.

Faithfully yours,
EARLE V. PIERCE.

❖ ❖ ❖

Christmas on the Siamese Border

On January 2, at ten o'clock in the orning, I left Tavoy to go to some vns along the north branch of the nasserim river just east of Tavoy. ook along safety pins and soap and shcloths and adhesive tape and ristmas cards which had been sent by societies at home. I couldn't exactly at Christmas time as we d our school Christmas in Tavoy, t the jungle people had waited to ve Christmas when I arrived. The s was very full of rice bales and so ere was hardly room for Felix and as well as a small boy whose her was the pastor of the church which I was going. For about two urs we went through lovely moun- n scenery till we came to a place a v miles west of the river. There were met by some Karens in a t, who carried my bedding and k, while the boy and I went on foot. e road was about eleven miles long very easy walking. We passed o Karen villages on the way, and led to the people in the houses to ne to Gesawpolawtethee (Little- phant-fell-and-died) that evening. the road I saw a big leopard which l just been shot. They were taking nto town as the Chinese wanted to make medicine, out of the liver, etc., and they promised me the skin. We reached the village at five o'clock and I had a bath in the river. That evening we had a Christmas tree decorated with what I had brought and presents that the villagers gave each other. They gave me fruit and eggs and sugarcane and flowers. I found out that this village which has a strong ordained man for pastor is central to a lot of villages without pastors, some with schools and some with only elders to lead meetings. They try and come into the central village about once a month. There were a good many heathen around there and also a number of people who had been Christians in other parts of Burma, and had drifted into this district having already lost contact with the church, and acquired bad habits of drinking and gambling from the miners in the mines a few miles away. So Thra Daniel, the pastor, hoped that we could reach some of these men as well as those who had never been Christians. Groups of young people from Myittha and two other villages had joined the Gesawpolawtethee people in the evangelistic trip. The next day we went six miles north, up the river and reached a very pathetic village. It had no central life at all. There were about four edu-

cated people who were doing their best for the place, as well as two renegade pastors, one graduate of Pyinmana who wasn't working, and some heathen who never came near anybody. That noon we had a consecration service for all Christians and two who hadn't been going to church for years seemed to be repentant. We had sports that afternoon and none of the heathen came, so we went calling. I went to the headman's house (he and his family were not Christians) and found three renegades there, besides the headman's family. They agreed to come to the meeting and tree that night. Others were equally successful so we had a very good time. We had two good evangelistic talks and I talked and one government official who was a Christian but had not even been going to church got up and gave a full confession of sin, as well as did one other man. We asked for decisions for Christ and thirteen wanted to be baptized. Four of these were in the Myittha group who came over to help. We asked for New Year's consecration too, and I think everyone who had ever been a Christian got up. They promised to attend church and help too. Those who had only been lazy but had never been put out of the church were urged to attend the Baptism and Lord's Supper which Thra Daniel was going to hold at his village nine days later.

The next day we walked back to Gesawpolawtethee, and there took our dugouts. We went down the river about two hours, and had a very hilarious time, as the river was full of rapids and sandbars. It was not over five feet deep and we were always pulling off of sandbars, or getting stuck on old logs in the rapids. We reached there Saturday evening and had a Christmas tree, our third. There is a government school at this village, the name of which is Gergaw. There were some faithful Christians there, but the headman, a nephew of Thra Daniel's, had entirely left Christianity, had taken a heathen wife, drank and gambled. He didn't come to any Sunday services, but unknowingly on my way to the village I had made a contact with him, as I saw his child who had been burned, and inquired about him and gave some advice to the mother, so he felt friendly towards me. Sunday afternoon we went over there, and I gave him a very straight talk which Thra Daniel couldn't as he lived too near him. He appeared much struck and was willing to confess his sins and to pray, and to listen to advice about how to resist temptation to drink. That night I had a song service at the school, and eight wanted to be baptized as a result of our two days there, and this headman again before his own villagers said that he was going to co-operate with the Christians and be a new men, so we came back to Tavoy the next day very happy over our trip.

Gertrude Anderson

❖ ❖ ❖

A Real Jungle Trip

For a long time I have wanted to visit the Mon villages around Heinze basin in Tavoy District. I knew a number of the Christians who went there several years ago and have heard a lot of the place from the standpoint of what is being done and what is needed doing in a religious way. Then, since I have been hoping to go into village work, that place has appealed to me tremendously as a place of greatest need because it is such an inaccessable place and there is no medical help near.

There are many small villages scattered about the basin and its tidal streams. It took us two hours by launch to get from the farthest point we visited to the dredge camp. The manager of the dredge sent their launch down for us. When we had gone in a dugout about half that distance it took us nine hours including

ıe two hours that we had to wait ı the tide. These people only have ugouts. The only other way of get-ng about is to walk. From one vil-ıge there was a cart road to a larger illage from which there were buses ɔ the side of the basin at which we rst arrived. At this place there is a overnment dispensary of a kind.)ne has to be able to stand a bit of ɔugh travel to get to it, it seemed to ıe. Such a man as would be put in place like that would not be of a ery high order. He would not go ut to the people in the villages with-ut a big fee which they could never ossibly pay if he would go at all. I aw one poor old lady who had an ıfected tear duct and he was treat-ıg her with medicine by mouth.

I took a lot of medicines with me nd treated a number of people. They id not know that we were coming nd as I said the villages are scattered ɔ that I did not see many people but ıe Christians. One young woman ad lost all her children and wanted ne very much. After talking with ıe she says she is going to come up ɔ Moulmein for treatment. One ther woman had what may be an en-rged floating kidney or something lse that medicine by mouth is not oing to help but she had been drink-ıg medicine for three years with no ıprovement, naturally. It had likely een massaged a lot too. I did not ɔ into that with her only to tell her ot to do it. One day I was called ɔ see a young woman whom they aid was very tired and had some ever. The "being tired" was the g symptom to them. I got there to nd her with temperature 104° and ill sitting up. Later in the day I was alled to see an old lady whose son eported that she had no fever but nce morning could not get up. I ollowed him about a mile through ıe jungle of weeds higher than our eads in a very narrow path to about ıe worst bamboo house I have seen. had to stoop to go through the doors and was afraid of going through the floor at each step. There I found the poor old lady with at least 104 degrees of temperature. It was getting dark and I did not bother to try it for I knew nearly enough by feeling her hot body. The usual thing, burning up with thrist but afraid to drink anything to quench her thirst. There were many children with itch, the curse of the country.

Several years ago when we had a dispensary in Kamawet a woman near the chapel always came to help us. This woman I found living in Yek-yaw, one of the villages visited. She is doing what she can to help the sick there. Several times when I told her of some simple thing she could do that would be helpful she said, "Yes I do; you told me that long ago at Kamawet." I left with her some of the medicines which I had left over and felt she could dose out. One day she came and asked for an outfit which she felt sure was needed for a case to which she had been called. I supplied what she needed and she returned after having been a trip by boat to see her patient and said that he was much helped by the treatment. I am so glad that this woman has profited by working with us and wish she could be many times multiplied. I am always planning for the time when I will be allowed to do just that thing.

On my way back home I stopped to see Sayama Rehsay in Panga and the work there is developing to such an extent that I am hoping to be able to get a house for her soon. It is difficult for her to attend to her patients in the small house of another family. I am looking forward to having a lady teacher there with her some time not too far in the future. The villagers are anxious for this development and say they will do all they can to help.

In both these places I believe the time is ripe for winning many people

to Christ if they only had help. They do not know enough of God's free gift of love to teach the non-Christians about them who are really ready to hear and I believe many could be won to Christ. These people have had so little help in these years. How I long to be free from here to live among them! There is no one else now who can and it will be too late if we wait long. If we wait for the Buddhist priests to get started in there, it will be too late for Christ to have much chance I feel very sure.

Selma Maxville.

❖ ❖ ❖

Toungoo—Burman

Our Watch Night service brought to our home a large number of people of different races and neighbors who do not have any interest in the usual work of the mission, but who do believe in the observance of this annual service. In all there were about seventy people who attended. Since there has been a brisk trade in sales of the radio in Toungoo we feared that many who had the radio would have radio parties and keep back some who otherwise would attend, but we found that even some who had a radio came and others who were invited to listen to the radio came, so that we feel that this service is well worth the time and effort it takes.

We began the week of prayer on the first day of January instead of waiting till the following Sunday and the attendance at these services was well around forty-five, going up to about sixty in one or two of the meetings. The spirit of the meetings was good and above the tone of the meetings in former years, I believe.

During the meetings we had, we examined five candidates for baptism and they were baptized on the first Sunday of the new year. One of these candidates was a man who had come under the influence of Miss Peterson and had been led to feel a dissatisfaction with his own experience as a Roman Catholic and so had left that church, but had not yet come to any decision as to his future church relationships. When asked what his nationality was he replied that it was mostly Malay. His wife who was also baptized is Sino-Burman. One of the candidates was a Tamil, another was a Zerbadi and the other a Chinaman. There was still another who wanted to be baptized, but was not present at the time of the examination. She is a Burman, so that if she had also been baptized we would have had six different races baptized at this time.

Our plans are going forward for the seventy-five years anniversary since Dr. Bixby arrived for the Burmese and Shan work. The program as now planned begins on the 11th of February and runs through the 16th. *Tuesday,* Historical night; *Wednesday,* Inspirational night with an address by Dr. Rushbrooke; *Thursday,* Educational night with an address by Dr. Cady; *Friday,* Old Students' night with sports for the school in the afternoon and a tea by the old students and in the evening a program conducted by them; *Saturday,* Local Field day with people from the out stations entertained and sketches of all the work from the beginning of the work there. Mr. Parish will also give an address on some phase of the work. Sunday will be given over to Denominational Relationships with an address by Saya U Ba Han at the morning service and in the evening to "The Forward Look." We bespeak the prayers of our missionaries and friends that this may be the beginning of a forward movement of real power on our field.

Lewis B. Rogers.

❖ ❖ ❖

Notice

Those missionaries who have not returned to the Mission Treasurer the signed acknowledgements of their October 1st statements are requested to do so at once as they will be required for audit.

Olive A. Hastings

Happy Harvests at Pyinmana

December and January are the nths of harvest when the returns the year's labour come in. It is o a good time to see and measure progress made in faith and faithness. With a team of our students, saw the New Year in at Pinung, a Chin village at the foot of Paulaung range. On the last day the old year, nine were baptized this village. An effort to bring the w comers into the church was nging results. Some of the young n from here had studied at Pyinna and were beginning to try new ps and methods. We worked out new cropping plan for next year h them. The place is typical of tions where upland yah crops ad- n lowland rice cultivation. The and owned by the villagers was lected while the rice land was ted from absentee landlords and e only a bare subsistance. We rked out the plan of growing perial Spanish peanuts on the dy, upland interplanted with eon pea P. 51. This work could done during the early rainy season June and July. In August and otember, the middle of the rains, paddy could be planted on the ted land. Then in October and vember the peanuts would be vested and the interplanted Pigeon allowed to grow up and cover the und. From December to February rice would be harvested. Finally, March, after the other work was ie the peas would be ready to vest.

Two years ago there were many ty small-sized sway backed pigs in village. This year I saw only the ge sized Pyinmana type. The nmana boars brought here in the two or three years had converted the pigs.

The Sunday before Christmas four- n were baptized at Pyinmana uding Margaret and Jean Smith, daughters of our missionaries, and three students from the Agricultural School; also the mother of one of these, and a husband and wife from our farm. We find there is more rapid progress in the Christian life when a family becomes Christian and were happy over several additions to the church rounding out the family circles.

The following week-end we helped U Ohn Sein at Lewe to celebrate Christmas with his son and wife who were baptized the previous Sunday. Last year their relatives from this village would not come because the village national society threatened to fine them if they came. But this year they came in spite of the threat of being expelled. U Ohn Sein had been expelled on becoming a Christian but this year he had been selected by the village as one of its elders. He was chairman of the local co-operative poultry society. He had the choice breeding boar of the community. On his land he had grown the first Imperial Spanish peanuts interplanted with Pigeon pea. After harvesting peanuts his neighbors had nothing but sand but his land was covered with a good crop of Pigeon peas. His relatives and neighbors now asked us to see their land and show how they could get crops like his. One of the men was also asking for baptism.

In December we visited Kyaukwet, a village to the north, where live four members of our co-operative poultry society of Shwemyo, but no Christians. All the villagers welcomed us with a cordiality which made our boys say it was like going to a Christian village. The leading poultry keeper said, "Christianity is better than Buddhism and I am not ashamed to let people know I think so" and he tries to be a help to his neighbors. Our boys went about the neighborhood two by two doing personal work. The boy who dispensed medicines was constantly surrounded by patients. At

night two hundred people came and gave close attention to our songs, talks and drama on "Judas Iscariot."

Christians from Pyinmana and members of the co-operative poultry society gathered at Shwemyo village early in January at the invitation of the Christians there for New Year celebrations. After the visiting Christians had preached and the visiting students given their entertainment, the poultry society gathered and talked over plans for the new year. Some of us also visited the farm demonstrations of U Po Thaung, the Christian chairman of the society. He had a wonderful crop of Pigeon peas with the branches nearly breaking down with the load of fruit. He had planted maize in the early rains and gotten a good crop and, between the rows, planted Pigeon peas which were now coming along. He also had a good crop of pegyi (Lablab bean), improved plantains, Berkshire pigs and Barred Rock hens. The neighboring villagers who five years ago drove him out of the village with stones for becoming a Christian, now came to consult me about sending him to Meiktila at their own expense to clear up difficulties about debts which they had left over from a former co-operative agricultural society. Formerly cast out as an undesirable citizen they now considered him the most competent person in the village to bring them justice and prosperity. That meant spiritual progress accompanying improved agriculture.

Brayton C. Case.

❖ ❖ ❖

Travel Among The Mons

Within the course of a month it has been my privilege to visit the northern and southernmost sections of the Moulmein Mon-Burman field. The Burman Association took me to Kyaikto for the week-end following Christmas. The three days spent there were full of interest both because of the fine fellowship experienced during the meetings which were held in the Government School and because of the things seen *enroute*. I was surprised to find a special quarter of the town inhabited by Shans whose ancestors had stayed on after one of the conquests. In every house of that quarter may be seen rain hats of the husk of the giant bamboo in various stages of manufacture. The hats were being made up in ten different styles though at this season of the year only the first cutting was being done. An old man explained that formerly they had made up only five styles but now with the demand for new fashions their work was more complicated and less profitable. Not far from these houses other Shans were cutting out wooden slippers for eight annas per hundred. I saw two hundred and fifty piled neatly beside one man. These had been his day's output — *but* the pile of shavings surrounding him! Yet the slippers are not finished here but are shipped to a special quarter of Henzada where the leather strap and paint are applied. When I inquired as to the reason for this fabrication I was told that the best wood came from the forests on the surrounding hills.

It was in this quarter that the young people of the Association presented a Christmas pageant depicting scenes from the Nativity. The house of the municipal midwife, who is the daughter of the Burman pastor at Amherst, provided an excellent stage for the veranda was cemented on the ground level and the doors of the main room folded back from the in three sections. In one, the choir was seated while the scenes were enacted in the other two sections. With only one rehearsal of an hour's preparation the choir and young people gave a most impressive presentation. It seemed that everyone from that quarter must have been present for the wide open space between the house and the road was filled with

l young. It was gratifying to tch the quickening interest which glare from the petrol lantern wed up on their faces. Interest nged to respect and seeming awe he age-old story unfolded in verse l scene and song. We had been l that this quarter had a bad utation and that we might expect rder and opposition. This had led ne to advise holding the pageant in hall of the Government school but l we done so few of the people we nted to reach would have attended; we decided to take the pageant to people and let come what might. e of the nurses from our Ellen tchell Memorial Hospital gave a lth talk on "Village Sanitation" l the evening closed with an invita- n to come to the school grounds on following evening for an open-air ngelistic service. The response s heartening.

At Kyaikto, Buddhists detrain for pligrimage back into the hills ere a pagoda has been erected atop uge boulder that lies balanced on brink of a cliff. The Chinese have en this pagoda as specially sacred them and believe that a pilgrimage it will insure a prosperous year of ding. So the trains in both direc- ns were crowded with Chinese and o-Burmans and had we not ar- ged for a special carriage for our ple there would not have been m for all.

Although the Association is named urman" it would be more descrip- e to speak of it as "Burmese eaking" for only one of the enter- ning families was Burman. The ers were Karen or Mon and many those who attended were either ren or Mon. During the two weeks was in the Heinze Basin area, I rd Mon or Tavoyan spoken only en someone attempted to an- r my questions. Outside of ulmein and in a few of the larger nships it is necessary to speak in n in order to reach the hearts of the people. The actual number of real Burmans in these parts is surprisingly few.

On my return to Moulmein I found that I was to conduct the Watch Night service of our English speaking church. It was another happy experience for I found that this service has become a real part of the life of the Baptist community. Surely if ever we needed to enter a New Year in prayer, we did as we crossed the threshold of 1936.

My trip down into the Heinze Basin with Saya Chit Pyu and four of the Mon preachers and our only Mon-speaking missionary, Miss Maxville, brought much in the way of natural beauty and friendly contacts with our Christian villagers. These have migrated down into that section to make new village sites on the hills which rise from the basin and to clear and bund and stump the tidal swamps for paddy fields. Their relatives may be found in the large villages along the Amherst road but because money lenders have foreclosed on family holdings and because land values about the large towns were too high, the younger members have had to seek new homes in the jungle, much as our families migrated from the Atlantic Coast to the Prairies. Some are working *Ya* on a 200-acre grant and the outsider is astounded at the tremendous waste of forest and labor in this method of slashing and burning a new clearing once in two years merely for a scant fifty to a hundred baskets of paddy. Yet it takes capital to bund and clear the tidal swamps for the villagers must eat while the work is in progress but money is what these people see the least of. Had it not been for the help which one of our well-to-do Moulmein Christians has given these people, they would have starved during the first few years of their stay. However, they have built chapels of timber which they have sawn by hand and have roofed these buildings of worship

with leaves folded over bamboo strips. Yekyaw village is supporting its own school teacher who because of her training at our orphange has been able to teach her Sunday School children many hymns. Her salary is a hundred baskets of paddy a year. Now this village is preparing to call a trained pastor for, after ten years of struggle against the jungle and the tides, they are beginning to gather rich harvests from their fields.

Singu village is planning to rebuild its chapel which is only partly of timber the rest being of leaves so that it will be ready to entertain the Mon Association next year. They look forward to having a school which they shall have to support themselves. Many are ashamed that their children have grown up without being able to read and write but, when one and one's family must fight daily against the jungle for an existence, little time can be devoted to schooling. How I wish that someone had foreseen the need of to-day for a series of text books based on the Bible for use in our Christian primary jungle schools. Our children would then be learning, daily, the stories and verses and truths of the Bible which they would come to know and love and follow in later life. The Bible is practically the only book in print in the language which they speak and if only they could read from it what treasures would be theirs! Yet very few copies remain of the present edition which was printed nearly ninety years ago. Soon the Mons will be a people without a written language for our A. B. M. Press is the only one that prints in Mon and very few books have been produced in the last few years. What then shall be the fate of our Mon Christian villages? Shall we encourage them to study Burmese texts which are replete with Buddhism or shall we provide them with a Christian education? Their future will rest on our choice. Already they are learning to sing Karen anthems which they have picked up from the neighboring Karen villages whose services they have attended. Some have studied in Karen schools and can speak and write Karen. This they have done in preference to learning Burmese in a monastic school of which there are as yet very few.

The initial task of clearing the jungle and building homes has been accomplished. The second stage of providing a Christian education for their children and of organizing churches led by a trained ministry is at hand. The people are willing and eager to go forward by themselves as they are able to do so. They do not ask for a subsidy but desire the help of the missionary to lead and encourage them and to provide them with suitable materials and method. Then they will be prepared to bring a nobler and richer form of living to the non-Christian Mon villages which have grown up about the mines on the Kanbauk road. A great opportunity awaits in the Heinze Basin area. I pray that we may have the vision and faith to enter upon it.

Roger Cumming.

❖ ❖ ❖

Here and There in the Shan States

It would be neither possible nor desirable to go into all the details of a 1000 mile motor trip through the Shan States, but a few impressions of the Mission work we saw is worth recording.

Lashio. We merely passed through this station on our way to and from Kutkai and Namhkam but the fleeting glimpses we caught here stayed with us. As an outpost of Maymyo, it has been visited at regular intervals by Mr. Grigg and a good church has been built up. Shans, Burmans, Karens, Kachins and others comprise its membership. Worship is held in a nice little frame chapel.

We were privileged to occupy Saya U Uo Nee's "Prophet's Chamber" nd enjoy his big-hearted hospitality. Mr. Smith, as his former "sayagyi" n Kelly High School, received a ight royal welcome. This man's illing and cheerful service as for- arding agent to frontier missionaries s well-known and many have cause o thank God for this servant of His hose characteristics are set forth in II John. He conducts morning rayers with the Christian boys from ne Government school of which he is eadmaster, at his house every day.

The week of prayer was being ob- erved and to attend one of these rowded cottage meetings to listen to ne singing, praying and exposition of ne topic was also a privilege. Here s a live church, entirely indigenous ith good leadership and every ndication of health and growth. It as heartening and cheering to be ere. We wished we had more time. nd here we saw the Harold Young amily settling in for a temporary tay in the huge house put at their isposal through the kindness of the wner, Mrs. Baker of Mandalay.

Kutkai. Christmas at Kutkai, where ne can really enjoy a yule-log blaze, nd can have Christian Kachins to elp celebrate the feast of joy and ght is a happy experience. Then to ee the "School of Prophets" at ork, in schoolroom, in garden, in illage, turning the hand to anything at needs doing; to be up and around ith the "Sarakaba" and the Mama" from early chota to early edtime at all their various tasks; to hare a Lord's day worship and quiet ith them, is inspiring and helpful to oul and body. If Mr. Grigg is etired and Mr. Geis is retired accord- ng to the information in the BURMA EWS one wonders what it means to e in active service!

Namhkam. I had not been to amhkam since 1923 and so I found few changes. Then an inadequate ooden building doing duty as hospital and dispensary combined, with very limited equipment. *Now* the imposing Harper Memorial hospital, a large substantial stone building, with wards for men, wards for women, dispensary for out-patients, several attractive private rooms for European or American patients in almost constant use, a good operating room, well-equipped, doctor's office with a fireplace — and how very welcome was its cheery warmth. Now there is a telephone system for the compound, electric lights, and washer, running water which is SOFT, think of it! *Then* no nurses, *now* a training school with twenty-four girls, which number, I think, includes the graduates working in the hospital. And the busy doctor with his efficient help-meet, whom Master John, aged two, appropriately (?) calls "Tiny" — and she answers to it — seem to be in several places at once, ministering to the sick in the hospital, in the temporary clinic at the new Shweli bridge, or in village and hamlet on mountain or plain, whenever a call comes. The nurses seem to have caught the doctor's spirit and tackle anything that turns up at any hour of day or night. When they made the morning rounds with thermometer and chart, they were very apt to find the beds empty and the patients out in the yard huddled together in a patch of sunshine, and no one censured them!

A new stone chapel has gone up and while we were there Ma Stella was teaching and preaching in her most accepted manner to all who came, Shans, Karens, Kachins and Chinese. Like the rest of us, she wore several layers of woollen sweaters and scarfs, but oh how cold our feet got! The most popular corner of the Mission House was the corner in the dining room where the stove was located. Why should we North Americans feel the cold so when it is nothing like what we are used to at home every winter?

The Kachin work in Namhkam is humming along smoothly under the general oversight of the Geis's (retired) from their Kutkai base and the immediate direction of the headmaster of the school and the pastor of the local church. Dr. and Mrs. Krasu live on that compound at present. They took leave for the month of January. They will be busy people when the Seagraves go home in a short time.

We had fully intended to visit far-off Kengtung and Pangwai on this tour, but it seemed best not to push on, even though we got as far as the Salween and across to the further side. Lack of time was our main consideration.

Another station we are very glad to have seen is Mongnai. The sound of that name takes me back to Huldah Mix and the pioneering days she loved to tell about. Conditions have changed since then, noticably transport. We were kindly received by Mrs. Ohn Shwe in the Mission House. Her husband, the doctor, had been absent out on a distant call for a week and got back a few hours after we arrived. We rejoiced to see the work being carried on in school, church, and dispensary, without a resident missionary and plans for a new building without foreign aid going on apace. Dr. Henderson (retired) gives this station some oversight and the young people here feel he is back of them with wise council and a wealth of experience and will come to their aid in case of need. Dr. and Mrs. Ohn Shwe seem to have won a place for themselves in the community and are regarded as friends of all from the Sawbwa's palace to the lowly bazaar dwellers. May they have the joy of seeing many there accept the Christ whom they serve even as they have received them, His ambassadors.

We had a delightful and profitable twenty-four hours in the cozy home of Dr. and Mrs. Gibbens at Loilem. Here is another retired couple still in active service. They find the radio a great help to banish the feeling of remoteness as it keeps them in touch with the many activities at Taunggyi and with the news and happenings of the day. Space forbids my reporting on the thoroughly good time we had among friends there. All roads lead to this suburb of Rangoon and everybody goes there so there is no need to dwell on its delights and joy. That beautiful new stone church will be a wonderful asset to the Christian forces and a witness to the strength of a united purpose among God's people. We think the five days spent at Taunggyi were a perfect ending to our month in Shanland.

Huldah K. Smith.

❖ ❖ ❖

Thonze—Burman

January has been a good month for us — so many things of interest happened.

We ushered in the New Year with about a double Week of Prayer. Everybody seemed thankful for the blessings of the Old Year and hopeful for the New Year.

We had our last Christmas on January 5, at two villages east of Okpo, along the foot of the mountains. We got to the first village while they were having their morning prayer meeting. We wondered why there were not more out to greet us but were glad they were at Prayer Meeting. Of course we joined in. When at the close of the meeting I asked if they wanted a Communion Service, they said that they could have all the Christians in the village there in ten minutes and they did. Nearly fifty partook of the supper.

Then we hurried on to the next village about a mile away where the Christmas celebration was to take place. They had finished the morning prayer meeting and were feeding their visitors from other villages.

When the meeting began, the five
o were asking for baptism were
ted in the front row. Among them
s the village headman's wife. He
l come out at the beginning of the
ns. We have been trying to win
m for three years. The headman
l won others before he himself
me out. His wife was very em-
atic in her opposition, but each time
went, she became friendlier, and
last time she was ready.

It was two o'clock when we began
examine the candidates for bap-
m. After they were accepted we
nt to a beautiful pond in the creek
arby and baptized them, and then
ne back and had a Communion
rvice for the Christians from this
l nearby villages and over a hund-
l Christians were there.

The headman, a strong Buddhist,
a nearby village was there too
t he stayed all day and drank in
ery word. He said he would invite
to preach in his village later on.

We have had two Daily Vacation
ble Schools this month, the second
ses to-day, the 31st. Both were
ccessful and well attended — the
st one was in a new village. We
ked for volunteers and each morn-
g a cartload went out.

We attended the Ordination Ser-
ce at Prome. The candidate, Saya
ayan, passed a thorough and careful
amination. Our preachers know
d believe the New Testament and
each it too. We spent last Sunday
Pegu. It was encouraging to us to
e the enthusiasm of the Parishes for
eir work. They have plans enough
keep them busy this whole year.
Then we came back to Rangoon to
mmittee work and Commence-
nts. We were glad to see our four
ys from Thonze get their diplomas
d to hear three of them speak.
ould that we could take them all on
the Thonze field, but funds do not
rmit. We shall miss them in the
cation work that they have helped
each year.

We rejoice with our Karen neighbors in the thirty-six fine men that they turned out, and I am informed all have work. But how few are these forty-three men from these two seminaries when we consider the numbers of their people not reached yet!

Now that the boys are back from the seminary we'll begin the Vacation Bible Schools in earnest. It's the best way I have tried to help the rural Christians, and to win the villagers to Christ.

J. T. Latta.

❖ ❖ ❖

The Karen Women's Bible School

The Karen Women's Bible School has completed its first year of work in its new location. We wondered how many of the old graduates would return to a place which would be strange to them, but we were pleasantly surprised to have thirty put in their appearance on Saturday, the 25th of January. They had meetings all day, the afternoon being a social at which even the most elderly had a jolly time playing games and running races. All were given a chance to report of their work, and some were so enthusiastic we could not keep them within the five-minute limit. One, I believe, talked for half an hour, but it was good to hear them. It made me realize again how self-sacrificing these girls were, working for a mere pittance and in lonely places where there is danger of fever, or where those opposed to Christian work make trouble for them. I noticed that most of them reported baptisms for the year. Nearly all of them had small schools with school-children who wanted to be Christians but who were held back by their parents.

The graduation exercises were held on Monday evening, the 27th. They were based on the theme of I John 5:4 and the talks and scenes showed how the heroes of the Bible, Judson

and others, had overcome the difficulties and trials of the past because of their faith. Then one girl wonders if there are any like that to-day, and one tells of Kagawa and workers here in Burma who are not allowing the scarcity of money nor the indifference of some of the church members to overcome their work for the Kingdom of God. The girls have their faith strengthened by this and a few talk of ways in which they think they can serve God here in Burma.

We had seventeen graduates in this class. One girl, a Padaung, goes back to her own people in the Loikaw field. Another girl goes to Lashio to assist her brother who is a pastor there. The others are all out working in their own district or some other in Daily Vacation Bible Schools or busy in some of the village to village visiting of the hot season. We trust they will be a blessing in the fields where they are working.

The teachers and I are planning to visit some of the Associations. I plan to go to the Henzada Association and the Tavoy-Mergui Association if possible. We cannot visit all as too many come at the same time.

We expect a larger enrolment next year than this, but we doubt if we can receive all who apply. We would suggest that prospective pupils should write and make enquiry before coming. School will reopen the evening of the 27th of May.

M. A. Beebe.

❖ ❖ ❖

Judson College Notes

The Negro Delegation

A most interesting and inspiring series of meetings was conducted the first week of January by the Negro Mission of Friendship, representing the Students' Christian Movement of America.

They were Dr. Thurman of the faculty of Howard University and his wife and Rev. Mr. Carroll of Salem, Va., and his wife. They had just ha a strenuous campaign in India ar Mr. Carroll was ill in Calcutta ar could not come to Burma. Mr Thurman also had a hard cold her so that Dr. Thurman had to take t main load. However he carried bravely and successfully.

There was a dinner the evening January 1 on the Dickasons' law when the staff of Judson College m them personally. Another social eve was held at Benton Hall court, t Judson College branch of the Burm Students' Christian Movement acti as hosts to the branches of Universi College, Training College for Teac ers, Holy Cross Divinity School a the English Seminary at Insein.

They conducted the morning chap exercises and the Sunday eveni vespers.

Dr. Thurman made very able a impressive addresses to the Assemb Friday morning, in the chapel Sund morning, and at the University St dents Union Monday evening. Th were of real eloquence and deep Christian. Their influence will lo be felt.

Dr. and Mrs. Thurman were ente tained at the home of Mr. and M Dickason and Mrs. Carroll at t home of Principal and Mrs. Jury.

Emory W. Hu

University Statistics

The Annual Report for 1934-35 the Director of Public Instructi published tables which will be interest to members of the Mission.

UNIVERSITY ENROLMENT

The following figure shows t distribution of students according Colleges and courses:

Intermediate Courses	Men	Wo
University College	669	
Judson College	164	
Intermediate College, Mandalay	127	

. A. and B. Sc. Courses	Men	Women
niversity College	322	43
dson College	51	32
onours Courses		
niversity College	28	1
dson College	4	1
'. A. and M. Sc. Courses		
niversity College	13	3
dson College	1	
L., Engineering, etc.		
niversity College	101	2

EXAMINATION RESULTS

A table of statistics in the Report ows the following results in Univer- ty Examinations:

termediate Examination	Number Presented	Number Passed	Per- centage
niversity College	431	189	43%
dson College	97	55	55%
termediate College	84	19	34%
Total	612	263	43%
A. Examination			
niversity College	126	76	60%
dson College	34	23	67%
Total	160	99	62%
Sc. Examination			
niversity College	85	49	57%
dson College	6	4	66%
Total ..	91	53	58%

The Director of Public Instruction aws the conclusion that "The stan- ard of proficiency demanded for atriculation seems to be too low." hat many students gain admission to e colleges inadequately prepared for e Intermediate Courses seems evi- nt from the fact that of those al- wed to appear as candidates only rty-three per cent passed the Inter- ediate Examination. Of those who ssed this examination the percen- ge will be seen to be considerably gher in the degree examinations.

The interest of our Mission High hool Superintendents in trying to courage the best of their students to me on to college, and in having eir support secured locally, is espe- ally asked. We hope to be able to serve you, and the work in which we all feel interest and concern, through these young men and women who pass through the college.

It is a great satisfaction to us to have Dr. Hunt with us in the college community for a few months. He is a good Judsonian, and an inspiration to us.

G. S. Jury.

High School Sports 1936

The third annual High School Sports Meet has just been run off at the College with Baptist English High School and Nichols Sgaw Karen High School equalling each other for first place with 40 points each. The meet was extremely close, the scores before the relay being Baptist English 36, Nichol's 32, Judson Boys' 31½, and Moulmein Karen 28; so that the relay with its double points decided the meet.

The final placings of the other teams were Judson Boys' High 39½, Karen Moulmein 30, Pegu Karen 17, Diocesan Boys' High 16, Karen Henzada, Methodist Burmese and Cushing.

The extreme keenness of the competition is reflected in another way; the individual champion, Achard of Baptist English High, won 14 points. Four boys tied for second place gaining 13 points each: Chan Sein from Judson Boys' High, Thai Day from Moulmein Karen, Way Thaw from Nichol's Sgaw Karen, and Galstin from Baptist English.

New records were established in a number of events and others equalled. In the Discus throw Achard added 20 feet to last year's record of 103′ set up by Saw San Thu of Judson Boys' High; Thai Day cut $^2/_5$ of a second from the 220 yard low hurdles record by doing the event in 28 $^2/_5$ seconds. Saw Hla Maung of Henzada raised his own high jump record of last year to 5′ 8½″. Galstin set the new timing

in the 440 at 55 $^{2}/_{5}$ seconds. Diocesan Boys' High set a new record in the half-mile relay of 1 min. 40 $^{1}/_{5}$ sec., and the Dio. girls set a new record in the women's quarter-mile relay of 58 $^{2}/_{5}$ seconds. Way Thaw of Nichol's equalled Innes' record of 10 $^{3}/_{5}$ sec. in the 100 yard dash.

In view of the death of the late King-Emperor, as a token of respect the Saturday afternoon programme was shortened and the meet closed without the usual rounds of cheering. We wish to express our thanks to the members of the various teams for their co-operation and fine spirit in a rather difficult situation. We also wish to congratulate them on the very fine performances in the various events and the spirit of sportsmanship practised throughout the meet.

F. G. Dickason.

Village Reconstruction

Last year the Rover Scouts, under the leadership of Mr. Dickason, began visiting nearby Htantabin village, and assisting particularly in the organization of recreation.

At the beginning of this college year we expanded this work, using chiefly Rovers but also other interested students. As there are no Christians in Htantabin, the work has centered around the hpongyi kyaung where U Parama, the head hpongyi, is very friendly. Forty-seven boys are enrolled in the English classes which are taken in turn by Judson College students. Football matches have been arranged and refereed on the college playing field. Lectures have been given by the Public Health staff and by U Tun Pe, Dr. Hla Bu and others of the college. Public Health posters and pamphlets have been distributed. We were surprised and embarrassed when, as part of the annual Health Week at Jubilee Hall, the U Parama Kyaung boys put on an original skit, of which the hero was the head of the Judson College village reconstructors, and the heroine was the daughter of the local thugyi! A library has been started, and although they had their doubts about "Salting the Earth" as it has a Christian flavour, they seem to have kept and read it. Mr. Case has visited Htantabin and lectured and distributed seeds which have resulted in an increased interest in gardening. Just now we have helped them secure the bored-hole-latrine apparatus from Hlegu, and they are beginning to equip themselves, for the first time, with sanitary arrangements which are not a standing menace to those who live close enough to be affected by the flies which come from Htantabin. Mrs. St. John has been making frequent visits with some of the girls of the college, and also a number of personall visits, the latter of an evangelistic nature.

Last July we assisted in the organization of the Mingaladon village *totetgyipwayay athin.* The members of this improvement society are all residents of the village, and most of them belong to one of the two Christian churches there. Weekly or fortnightly meetings have been held regularly, with a long roster of outside speakers, including the inimitable "Bo" Case, the Hygiene Publicity Officer with his movies, practical demonstrations by the Biology (microscope), Physics (electric eye) and Chemistry (all sorts of explosives etc.) Departments, U Tin Ohn, U Tun Pe, Dr. Hla Bu, Rev. C. E. Olmstead (poultry), and a number of college students. A thriving library has been built up, with U Kyaw E, Baptist pastor, as librarian. Three thoroughbred cocks have been sold to the villagers. Much Pyinmana seed has been distributed, and some of it has achieved its purpose. We expected much more seed to be used wisely, but the experienced Mr. Case didn't expect anything more than materialized, having had *a little* pre

ious experience with Burman villag-rs! Eight bored-hole latrines have een put down. The exasperating eature here is that only U Kyaw E as taken the trouble to erect the ecessary bamboo mats or other overing, and the others are not in se as yet! Of course we havn't iven up, but what a world of atience is required! Money was ecured from the Deputy Commis-ioner for bricks, cement, sand and killed labour for a drinking well. It as been a great struggle to persuade ne people of the village to give a atisfactory pledge to do the common abour, but I *think* the victory is won t last. Work is scheduled to start n March 5, and then we shall know or sure. Mrs. Cady has been mak-ng weekly or fortnightly visits with ome college girls, and a women's ociety, etc., are flourishing. Mrs. Cady's experience as a Domestic cience teacher is very valuable in tting her for work in Mingaladon.

Since Thadingyut we have been aking monthly trips to Shwe Pyi, Miss Pond's favourite village, which s an hour's tramp west of Wanet-haung. The pastor has been to Pyinmana for institutes, and garden-ng is in a flourishing condition, al-hough there is still much room for nprovement. One of the first meet-ngs featured the Hygiene Publicity Officer and his movies. When we ook an ordinary Public Health Ins-ector there, somewhat later, we ound that the *yokshins* had destroy-d their taste for *yokthes* or the lan-ern pictures which the Inspector had o show. However, the Inspector accinated seventy people, and chlori-ated the water in six wells, so his isit may be pronounced a success. The large coloured posters of the Public Health Department now vie vith Bible verses, etc., for attention n the walls of the combination hurch and school. During Christmas acation one of our college Rovers ved in Shwe Pyi, and distributed free Public Health pamphlets in this and several surrounding villages. His name is Saw Aung Din, and he plans to enter the English Seminary next year. He will make a most energetic minister and social reformer! During the October vacation two other boys took turns living in Mingaladon, and of course such intimate contact helps to break down the psychological bar-riers which prevent us from helping them as much as we would like.

Shwe Pyi suffers from ill-health to a very great degree. Malaria is es-pecially bad, so we have persuaded the Public Health Officer and the Deputy Commissioner to grant U Paw Lain, the pastor, a license to sell Govern-ment cinchona febrifuge tablets at cost price. A library has been started and is gradually being expanded. They have another bored-hole latrine outfit from Hlegu and are now mak-ing use of it. Money has also been secured for material and skilled labour and transport cost for a drinking well for this village and for Eingyingon village, closer to Wanetchaung. We usually stop in at Eingyingon and at nearby Kalagon, when we make the long trip out there. Those people have not been "spoiled" by having the mission do so many things for them as have the Mingaladon people, and hence it has been easier to per-suade them to give of their labour to the digging of the well. Mrs. Dickason has made three trips to that section, and, with her extensive First Aid kit she has proved an exceedingly popular member of the party. For two or three hours she is kept busy with patient after patient, many of whom should have much more ambi-tious treatment. We wish we had more nurses to help with this needy and interesting work.

Best of all, the college students have taken a great interest in village re-construction, and fifteen or twenty are pledged to return to their villages, during hot season, and distribute

pamphlets and posters besides seeking to secure hearings for the local Public Health Inspectors and Senior Agricultural Assistants.

J. R. Andrus.

Economics Trip

Many readers of the NEWS have perhaps seen the five columns, which appeared on four different days in the *Rangoon Gazette*, telling of the Judson College Economic Society Christmas trip. This twelve-day tour took sixteen students and three staff members up the Sittang valley, across to Myingyan and down the Irrawaddy valley. Places visited included Nyaunglebin (thanks to Miss Petheram), Toungoo (thanks to the Paku Karen Church), Pyinmana (thanks to our missionaries there), Mahlaing, Myingyan (thanks to the local Christians), Mt. Popa, Pagan, Chauk, Yenangyaung, Allanmyo, Prome (thanks to the Roaches), and Shwedaung.

The trip amply justified itself from the standpoint of learning more of the actual economic condition of the country, and of its chief industries. It also was a great social success! For others who might wish to make similar trips, it cost Rs. 230 for the 1½ ton bus for the 1022 miles, plus Rs. 6 for food per person. In several places the students exchanged a free concert for free food, so that kept this item low.

J. R. Andrus.

❖ ❖ ❖

Hot Season Opportunities in Mogok

The bungalow built some years ago by Miss Parrott, will be to let for anyone desiring to use it during the hot season. So much has been done in the way of improving this bungalow, in the last two or three years, that I am compelled to charge a rental in order to defray the expenses of these improvements. The bungalow has been wired for electric lighting, and there is running water in the compound right by the house. A good deal has also been done to make the bungalow cooler and more comfortable, than it was formerly. It is quite fully furnished, with simple furniture; and has a good complement of dishes, kitchen ware and so forth. The house is situated not too far from the bazaar for convenience, and yet near the edge of town. A wooded ridge runs along just behind the house, and there are delightful walks along the firebreaks. Golf can be played on the old Military Police maidan nearby. The house is quite near the Mogok Club. Our hot season visitors are always made welcome at the Club, and our English friends at the Club are glad to extend true Mogok hospitality to those who come here for vacation. The Club tennis courts are open, on payment of a small fee, and you can go in for the Annual Tennis Tournament if you like. Visits to Kachin and Lisu villages nearby will probably prove most interesting to any of you, especially as you will thereby have a chance to see evidences of the progress of the gospel among these peoples.

Aside from the possibility of renting the bungalow of which I speak, Mrs. Hanna would be glad to have as guests in our home, any friends who are willing to put up with rather narrow quarters. The bungalow which we occupy is very small, and we always feel rather *ah nah de* about inviting anyone to stay with us, but if you do not care to set up housekeeping for yourselves, we will do our best to make you comfortable in our home that is, one or two at a time!

A. C. Hanna

❖ ❖ ❖

The more earth's joys fail the nearer and the more satisfying do God's comforts become.

J. R. Miller

ıture Policies for the Burman Mission

Continued from January "News"

sing.

n bringing this paper to a close, I esee how it may disappoint you if were expecting me to draw up a er clear cut and definite program the immediate future. Instead of , I have prepared a paper dealing n principles and conditions which lieve must underlie any idealistic practical future policies.

he Gospel of Christ has always d the Church with a program is absolutely impossible of ac- plishment by human effort, but it also always raised the curtain of n to see God behind human ery. Human effort "plus" God nvincible. The impossible can be e. Therein lies our strength. We never be discouraged or cast down ong as our faith keeps us in touch n the Plus Factor behind the ies. What command could have n more humanly impossible for the e handful of disciples to carry out n was the great Commission :— o ye into all the world — disciple nations — and lo I am with you". t world was a pagan world, under agan Government, dominated by a an culture and religion. The im- sible was done, that pagan world sed away, the disciples of Jesus ained. To-day is your opportunity apostolic accomplishment in ma. The world you live in to-day o say the least, friendly to Christ His Church. You belong to the est religious group in the world. istians in Burma alone number a quarter of a million. The tolic Church had no such fellow- and environment or numbers, but did have a personal experience he risen Christ, and a vision of living God behind the scenes with m they were co-operating. If the man Church shares that experience and vision of the apostolic Church it will be invincible. There will be no room for pessimism or defeatism. We shall not only be able to face the facts of life realistically, but also joyously and victoriously.

Field Secretary,

Appendix

Mission Policy and Program

1. *The Board's Newton Center Conference on Policy and Program, 1917.*

The Mission in 1920 instructed all Stations to organise Local Committees to assist in planning and carrying on their work.

2. *The Board's Conference on Policy and Program, November, 1925.*

This is the Conference which actually started devolution for Burma.

3. *Maymyo Conference on Policy, 1926.*

a. The Board's Report contained the Terms of Reference.

b. A Devolution Committee was appointed.

c. It was given specific terms of reference.

d. It must formulate a definite plan for next Conference.

4. *Moulmein Conference on Policy, 1927.*

a. The Devolution Committee Report and seven principles.

b. Four possible plans for devolution.

1. Through the Convention.
2. Through the Indigenous Conference.
3. Through a Joint Committee.
4. Through an enlarged Reference Committee.

c. The Conference sent its proposal to the indigenous Conferences and they replied —

1. The Burmans with counter proposals.

2. The Pwo Karens with acceptance.
3. The Sgaw Karens with rejection.

5. *Rangoon Conference, 1928.*

a. The Conference approved the Burman proposals with two slight changes.

6. *Rangoon Conference, 1929.*

a. Devolution Scheme approved with minor changes (B. J. C. and K. J. C.).

b. The B. J. C. Constitution approved.

c. First election of missionary members.

7. *First B. J. C. meeting, January 18, 1930.*

8. *Rangoon Conference, 1930.*

a. The Boards — Synopsis for study of Policies, Program, Methods, Results.

b. Program and Policy Committee appointed.

9. *Commissions.*

a. Fact Finding Committee for study of policies.

b. Lindsey Commission on (the policy of) Christian Education.

10. *The Committee of Seven Burmans, 1931.*

a. This Committee was appointed by their previous Conference as a result of the Board's "Study of Program, Policy, Methods and Results."

b. Their printed report was issued at their Conference in Bassein October, 1931. It dealt with —

1. The indigenous Church.
2. Social and economic questions.
3. Education.
4. Indigenous leadership.

c. This statement drew forth a brief statement on the same headings from the Reference Committee under date of January, 1932.

11. *Rangoon Conference, 1931.*

a. The famous P. and P. Committee recommending combination of Stations and closing of schools.

b. Indigenous brethren were invited to take part in discussion.

c. Items were dealt with seriatim and the unfinished report was referred to a larger P. and P. Committee of 22 with terms of reference made as wide as possible.

d. The Committee work was divided under seven heads.

1. The Indigenous Church.
2. Social and Economic Life.
3. A. V. Education.
4. Vernacular Education.
5. Training indigenous leadership.

This most excellent report was completed and issued January, 1933, three months in advance of the Maymyo Conference.

12. *The Karen Joint Committee* was discontinued by the Karen Convention Action under date of October 19th, 1933.

13. *Maymyo Conference, 1933.*

a. The detailed and splendid report of the P and P Committee, more conservative and idealistic than its predecessor, was presented and approved with little discussion. It was over-shadowed by the Robbins-Padelford Report on our Education work.

b. The Robbins-Padelford Report has been carefully reviewed by a largely attended Educational Conference and slight alterations made. The recommendations were reviewed seriatim by the Conference and approved.

c. One of its major recommendations, namely the election of a whole time Education Secretary has been referred back to this Conference in 1935 for reconsideration.

14. *A Conference of seven Burmans and all the Burman Missionaries was held in January 1935.*

a. This grew out of dissatisfaction with the carrying out of the scheme of devolution through

J. C. and questionings as to what Policy is.

5. U Shwe Hman read a paper iewing the history of the B. J. C. l some recent events concluding th "I do not think there is much continuing the B. J. C."

:. Dr. Chaney read a paper, iewing the various interests that ve to be conserved and the real vance which has been made, the ge place Local Committes and the J. C. have filled in spite of the fact re is much still to be desired. ny difficulties have stood in the y of attaining our highest possi- ties in co-operation.

The Board's letter of February 11, 1935, stating that they are drawing up a five year Program of Projects for Burma.

Respectfully submitted,

C. E. Chaney,
Field Secretary,
A. B. Mission.

❖ ❖ ❖

Gratis

One of our enterprising lady mis- naries told me of her efforts to ure Government quinine for one of malaria-stricken villages. There s none at the local Sub-treasury, l the same reply was given at ious other offices to which she was erred.

asked the Director of Public alth what the situation was with ard to Government quinine. His ly was: "Free quinine is sup- d in any area through the Deputy mmissioner concerned, to whom an lication should always be made in first instance with a copy to this ce."

Last night Dr. U Tha Saing, giene Publicity Officer, went with o Shwepi village for a lantern and ie lecture. He explained the nine situation more in detail. Government grants free quinine only when a survey indicates (a) that the village is badly stricken with malaria, and (b) that the village is unable to buy the quinine at the rate of As. 5 for 160 doses. He admitted that many Sub-treasuries no doubt fail to stock quinine. He stated that those interested in public health could accomplish considerable good work if they would forward a letter to the Deputy Commissioner concerned, with a copy directly to the Director of Public Health, whenever a Sub-treasury was discovered with no stock of quinine.

I wonder if all our missionaries realize how easy it is to get the use of bored-hole latrine apparatus and also free lantern lectures in almost any village of the province, merely by application to the District Health Officer concerned. Dr. U Tha Saing and his movies are also available where a number of villages can be visited consecutively, or where the villages are not too far from Rangoon, but his services must be asked for well in advance.

"Ask and ye shall receive" is the situation with regard to the large, interesting, coloured wall charts and posters of the Public Health Department. These are suitable for posting in schools, and deal with malaria, small-pox, bored-hole latrines and similar subjects. The same is true of the more than 100 health leaflets on all sorts of diseases, and on flies, mosquitos, wells and similar subjects. A letter to the Director of Public Health, requesting that he send a few hundred pamphlets which he considers suitable for distribution in a given area, will receive prompt response and free delivery of the pamphlets. *But* unless free pamphlets are accompanied by personal contacts which make the recipient wish to read them, they are likely to find their way into the cheroot industry.

J. R. Andrus.

The Final Arbiter

What does it mean this being called upon to present our bodies as a living sacrifice? I only suggest one or two things. It means surely this, that I henceforth, quietly and in cold blood, have decided that I will not only recognise, but accept the will of God in every detail of my life; that as soon as I recognise it, without any question or debate, the will of God for me shall be the final thing; the final arbiter in my business; the final arbiter in my home and family life; the final arbiter in my relationship with other people: the final arbiter in my decisions and my choices in everything.

J. Russell Howden.

❖ ❖ ❖

Strength is not promised in advance, but kept in reserve and given day by day, just as the day's needs require.

J. R. Miller.

❖ ❖ ❖

Letter

My Dear Friends in Burmaland,

It is less than a week before Thanksgiving and I want my dear friends out there to know "I give thanks on every remembrance of you" and that is often many times a day, for my heart is still with you and the precious work.

I have this past week, finished reading "Prayer" by O. Hallesby, Ph.D. It is recommended that this book be especially studied in our Home Churches this year. Its reading gripped my heart strings very much and I believe will greatly strengthen my prayer life in intercession for the work, workers and the many still without a saving knowledge of our living Christ yet in Burma.

How I thank God for the wonderful privilege of being with you the greater part of thirty-seven years. My strength is daily being renewed both physically and spiritually and I am very happy living with my only sister where I shall probably stay all winter unless the cold gets too intense on this Iron Range, 1500 ft. above sea level. So far the weather has been very invigorating.

I've had very little fellowship with our churches yet, but have been delighted with the Spirit of earnest searching of God's Word and Will that I saw manifested in the churches I attended in Clarendon, Va., Washington, D.C., and Lake Crystal, Minn. and here on the Iron Range. There seems a keen desire among most of the Christians I have met to glorify Christ. On the other hand wickedness, selfishness and rank unbelief never seemed so openly manifested, to my knowledge of the homeland as now.

Have you read the refreshing book "Youth Unafraid" by Anna Canada Swain? It gives us assurance that "He who hath led will (also) lead" the youth of our present generation.

While in Lake Crystal, I had wonderful calls from Lee Lewis and wife, the Marshalls, and Rev. and Mrs. A. C. Rice who will be remembered by the older members of our Mission. What joy a Burma face brings and we surely don't lack for things to say!

With the very best of wishes to you all and a most fervent "God bless you through the New Year."

Your old co-worker,
Violetta R. Peterson

❖ ❖ ❖

Notice

As I am expecting to give up house-keeping and start for home early in April, the cook is going about with a long face. I should like to commend this "boy" to any one wanting a reasonably good servant. Like other boys, he is not perfect; but he is the most honest cook I have ever had. He is a good cook on the average, and has been with me for the seven years I have been out this term; inherited him from Nellie Lucas.

I should like to see him get a good place. I release him the 31st of March.

Mary L. Par

❖ ❖ ❖

Christmas Tour Experiences in the Sandoway Field

Visiting six villages for the first time — at least three of them never before entered by a white missionary

Eating more rice than the mission-y had ever previously eaten in a e period of time.

Selling Bibles, gospels, Bible stories, mn books, agricultural leaflets, and her helpful literature. Also distri-ting hundreds of free Christian acts.

Sending Mrs. Hollingworth and orence back home, at the end of the cond week, because malaria had ocked the middle out of our nedule, and the strength out of the ly.

A Christmas Day fishing trip, that cluded wading two miles in a cool ngle stream, and carrying home the tch — five "small fishes."

Witnessing a jungle baptism, con-cted in a manner surely never be-re viewed by mortal eye. It was ore like an aquatic wrestling match an a symbol of burial.

Running across fresh wild-elephant otprints measuring 19½ inches in ameter.

Astounding jungle residents, of th sexes and all ages, with glimpses ough the magic eyes of a pair of od binoculars.

Sizzling from 9 a.m. until 4 p.m., ly; spending the remainder of each enty-four hours in a vain effort to ep warm. Typical cold-season ather in our corner of the tropics.

Explaining to a mixed (Christian d non-Christian) assembly the son Christians give gifts at Christ-s time.

Facing the last of a four-night run the village, the victorious Victrola o faced a native deputation that ought this special request: "To-ht, do not play band (instrumental) music, for we understand all that, *now*. (Some of the forty-six records had been played twice!!) To-night, please play only singing music" (which they did *not* understand). The request was granted.

Delighting young and old with gifts, from the homeland, to the boys and girls.

Selling out the entire stock of quinine, to native sufferers, then contracting a fever of our own, but not enough to down us.

Listening to the yearning appeal of a Chin stranger, who had wandered into the village in time to see and hear the Christmas service. He represented a distant, unevangelized group who had burned their nat altars, but were finding nothing better in Buddhism, to which they had turned.

Introducing the "horse and rider" race, to the great enjoyment of the population of several villages.

Quiet talks with hesitant pastors and shy teachers, resulting in renewed or increased confidence, and better plans for the days ahead.

Paying "carrier" coolies with worm medicine, which they preferred to cash.

Comforting the parents of a young schoolboy, who had shortly before died in a distant hospital. Both parents were later baptized.

Bidding lingering and longing last farewells to hosts of friends with hungry hearts and anxious faces; but not ceasing to pray that God's people in the homeland will speedily reverse the decision to leave these weak and needy brethren without a missionary shepherd.

Arriving home after a thirty-six day absence, to spend a week in hot battle with the jinx of the jungle — malaria.

Sidney V. Hollingworth.

❖ ❖ ❖

Mrs Nelly Harper

Through friends of Mrs. Raney's, members of the Woodlawn Avenue Baptist Church, Detroit, we learned last week of the death of Mrs. Robert Harper on the December 9, 1935, and there are many of us who feel a sense of personal loss in her going.

Nelly Harper arrived in Burma, November, 1907, having been married earlier in the year to Dr. Robert Harper then on furlough at home. They went directly to Kengtung where they labored together for the Shans till the Spring of 1915, and where their daughter Helen was born December, 1908.

Returning for a second term of service, in 1916 they were appointed to Namkham which station had been left without a medical missionary through the death of Dr. C. A. Kirkpatrick in August. For two years following they had the care of both the Shan and the Kachin Mission while Dr. and Mrs. Hanson went home on furlough.

Mrs. Harper left Burma in October, 1922, and was never able to return. Dr. Harper followed her on furlough in 1923, as soon as relieved of the work by the coming of Dr. and Mrs. G. S. Seagrave. He returned alone for his fourth term of service at the close of 1924 expecting his wife to follow him in a few months, and was posted to Bhamo. A serious heart condition developed very shortly however that took him home again within eight months and was the cause of his death October, 17, 1926.

After her husband's death Mrs. Harper was able to secure again a position that she had held before she was married, as Assistant Principal in one of the Public Schools of Detroit. Their only daughter married and settled in Ann Arbour.

Mrs. Harper never lost her interest in Missions, and always wished that the way had opened for her return to work amongst the Shans whom she loved and whose language she had learned. She was active in Church work at home and taught a large class of ladies in the Woodlawn Ave. Baptist Church.

Mrs. C. H. Heptonstall.

❖ ❖ ❖

Arrivals

By the S. S. *Banjalen*, on January 14, 1936, Miss J. E. Parrott and Miss A. E. Long, the latter to be superintendent of the Maymyo Guest House, and Miss R. F. Christopherson, to be associated with Miss Laura Johnson at Maymyo.

❖ ❖ ❖

1886-1936

Arrived on January 25, 1886, Miss Harriet Phinney.

❖ ❖ ❖

Marriages

The marriage is announced of Miss Dora Cummings to Mr. Francis Hoague on December 27, 1935, in Newton Centre, Mass.

The marriage is announced of Miss Alice L. Miner to Mr. Lewis H. Puryear on December 19, in Los Angeles, Calif.

❖ ❖ ❖

Death

At the home of her sister, in Oxford, Mich., on December 9, Mrs. Robert Harper.

❖ ❖ ❖

Congratulations

In the New Year's Honours list Mrs. A. C. Phelps of Henzada has been added to the list of Baptist Missionaries in Burma who have received the Kaisar-I-Hind Medal for Public Service in India.

A complete list of living Burma missionaries who have received this honour is published on the last page of this issue of the NEWS.

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.
Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Mission Treasurer — Miss O. A. Hastings Tel. Address: "Ambaptreas"

BURMAN MISSION

Rangoon
Miss Beatrice Pond
Miss Mary I. Laughlin
Miss Mary D. Thomas
Rev. & Mrs. G. D. Josif, D. Ed.

Insein

Moulmein
Rev. & Mrs. P. R. Hackett
Miss C. Hesseltine
Miss Mildred Mosier

Tavoy
Rev. & Mrs. M. L. Streeter

Thassein
Rev. & Mrs. L. W. Spring

Toungoo
Rev. & Mrs. L. B. Rogers

Thonze
Rev. & Mrs. J. T. Latta

Pyinmana
Rev. B. C. Case
Mr. & Mrs. Wm. H. Cummings
Rev. & Mrs. J. M. Smith

Prome
Rev. & Mrs. E. B. Roach, D.D. (Retired)

Mandalay
Rev. & Mrs. H. E. Hinton
Miss Marion Reifsneider
Miss Alice Thayer
Miss Lucy Wiatt

Pegu
Miss Mary L. Parish
Rev. & Mrs. M. C. Parish

Pyapon
Miss Cecilia Johnson

Henzada
Miss Inez Crain

Meiktila

Maymyo
Rev. Ernest Grigg (Retired)
Miss Laura E. Johnson
Miss R. F. Christopherson
Miss A. E. Long (Assam) Retired

Mogok
Rev. & Mrs. A. C. Hanna

SGAW KAREN MISSION

Rangoon
Miss Marion Beebe

Moulmein
Miss Charity Carman
Rev. & Mrs. A. J. Weeks

Thassein
Miss Clara Tingley

Kyaunglebin
Miss H. V. Petheram

Henzada
Rev. & Mrs. A. C. Phelps

Shwegyin

Toungoo
Rev. G. E. Blackwell

Tharrawaddy

Tavoy
Miss Gertrude Anderson

Loikaw
Rev. & Mrs. Lester Raney

PWO KAREN MISSION

Thaubin
Rev. & Mrs. E. T. Fletcher

Thassein
Rev. C. L. Conrad

SHAN MISSION

Kyunggyi
Rev. & Mrs. C. H. Hapfonstall (Retired)
Rev. & Mrs. A. H. Henderson (Retired)
Miss Rachel Seagrave
Rev. & Mrs. C. R. Chertrand

Namkham
Rev. & Mrs. Gordon S. Seagrave, M.D.

Kyngtung
Rev. & Mrs. R. S. Baker, M.D.
Rev. & Mrs. R. B. Baker

Loi Lem
Rev. & Mrs. H. C. Gibbens, M.D. (Retired)

KACHIN MISSION

Bhamo
Rev. & Mrs. J. M. England

Namkham
Rev. Mrs. Geo. J. Geis (in charge)

Myitkyina
Rev. & Mrs. L. A. Dudrow

Kutkai, N. S. S.
Rev. & Mrs. Geo. J. Geis (Retired)

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)
Rev. & Mrs. Vincent Young
Rev. & Mrs. Harold Young (Lashio)

Pangwai
Loimwe (P. O. Loimwe)
Rev. & Mrs. J. H. Telford, Ph.D.

(CONTINUED ON BACK PAGE)

CHIN MISSION

Sandoway
Mr. & Mrs. Sidney V. Hollingworth

Thayetmyo
Miss S. T. Ragon (Retired)

Tiddim
Rev. & Mrs. J. H. Cope, D.D.

Haka
Rev. & Mrs. C. U. Strait, Th.D.

MON MISSION

Moulmein
Miss A. B. Grey, M.D.
Miss Irene Daleen
Miss Grace R. Seagrave, M.D.
Miss Selma Maxville
Rev. & Mrs. R. Cummings
Miss Martha J. Gifford, M.D.

BURMA MISSION DIRECTORY

(CONTINUED)

JUDSON COLLEGE

Rev. & Mrs. G. S. Jury, Ph.D.
Dr. & Mrs. J. Russell Andrus, Ph.D.
Mr. & Mrs. J. F. Cady, Ph.D.
Mr. & Mrs. F. G. Dickason, B.A.
Mr. & Mrs. Gordon E. Gates, Ph.D.
Miss Helen Hunt, M.A.
Mr. & Mrs. S. H. Rickard, B.A.
Rev. & Mrs. Wallace St. John, Ph.D.
Mr. & Mrs. D. O. Smith, M.A.
Miss Eloise Whitwer, M.A.

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. V. W. Dyer
Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. W. E. Wiatt, D.D.

TELEGU, TAMIL AND URDU MISSIONS

Rangoon

Rev. & Mrs. H. O. Wyatt, M.A., Th.D.

MISSION PRESS

Mr. & Mrs. H. W. Smith.
Miss O. A. Hastings
Mr. J. B. Money

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi

Mrs. B. N. Allen
Miss E. M. Taylor

ENGLISH WORK

Rangoon Immanuel Church

Maymyo

Rev. E. Grigg

Moulmein

Miss H. M. Good
Miss A. L. Prince
Miss Hazel F. Shank

RETIRED

Miss J. G. Craft, Maymyo
Mrs. I. B. Elliott, Maymyo
Rev. Ernest Grigg, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loilen
Rev. & Mrs. Geo. J. Geis, Kutkai
Rev. & Mrs. A. H. Henderson, M.D., Taunggyi
Rev. & Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss A. E. Long (Assam) Maymyo
Miss J. E. Parrott
Miss H. Phinney, Kalaw
Miss R. W. Ranney, Kalaw
Miss S. T. Ragon, Theyetmyo
Rev & Mrs. E. B. Roach, D.D., Prome
Mrs. A. E. Seagrave, Rangoon
Miss Agnes Whitehead, Taunggyi

ON FURLOUGH

Miss Rebecca Anderson
Miss L. P. Bonney
Mrs. G. E. Blackwell
Rev. & Mrs. E. Carroll Condict, D.D.
Mrs. B. C. Case
Mrs. C. L. Conrad
Miss Ida W. Davis
Rev. & Mrs. H. E. Dudley
Miss Nona G. Finney
Mr. & Mrs. Walter L. Keyser
Rev. & Mrs. C. L. Klein
Miss Nellie Lucas
Miss G. A. Maine
Miss P. Meader, M.A.
Miss F. Faith Hatch
Miss Violetta Peterson
Miss Marian Shivers, M.A.
Rev. & Mrs. Walter D. Sutton
Rev. & Mrs. G. A. Sword
Miss Gertrude Teele

RETIRED OR NOT IN ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross
Rev. & Mrs. A. C. Darrow, D.D.
Miss Bertha Davis
Mrs. D. C. Gilmore
Mrs. R. Halliday
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss M. B. Pound
Rev. & Mrs. J. C. Richardson, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Mrs. H. H. Tilbe
Miss Louise Tschirch
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet
Rev. W. M. Young, D.D.

List of Missionaries who have received the Kaisar-I-Hind Medal for Public Service.

1st Class

Rev. A. H. Henderson, Taunggyi

2nd Class

Miss L. B. Hughes, Taunggyi
Mrs. I. B. Elliot, Maymyo
Rev. J. H. Cope, Chin Hills
Rev. A. C. Phelps, Henzada
Mrs. A. C. Phelps, Henzada
Rev. Brayton C. Case, Pyinmana
Rev. Gordon Seagrave, M.D., Namhkan
U San Baw, Tharrawaddy
Rev. J. E. Cummings